

Dhamma Overview of Buddhism: Realization

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In the late 80s and early 90s, until his health deteriorated too much, Ajahn Buddhādāsa gave regular lectures during the monthly international retreats held at Suan Mokkh and then Suan Mokkh International Dharma Hermitage. Usually, Ajahn spoke in Thai and Santikaro Bhikkhu interpreted into English live. Audio recordings are now available from www.suanmokkh.org and www.bia.or.th. The following is a transcription generously made by a Dhamma volunteer. If you noticed possible improvements to the text and would like to contribute, please kindly contact the volunteer and the Buddhādāsa Indapañño Archives in Bangkok (suanmokkhbkk@gmail.com)

In today's talk, we'll take another bird's eye view at Buddhism, but today we'll look at it from the perspective of the fruits and benefits which we will receive from our practice of Dhamma.

In the circle of Buddhists, we have a general principle that there are three main perspectives to take on things. First of all, there is the Dhamma to be learned – to study. Second, is the Dhamma that we must practice. And third, is the Dhamma which we realize, the Dhamma which are the fruits of our practice.

Or the Pāli words for this which are familiar for some of you are *pariyatti-dhamma*, 'the Dhamma to be learned,' *paṭipatti-dhamma*, 'the Dhamma to be practiced,' and *paṭivedha-dhamma*, 'the Dhamma to be penetrated and realized.'

In the little time that we have today in this last lecture, we'd like to take a bird's eye view at the fruits to be received from practice and we'll do so in two aspects – the fruits received while living in the world, and the fruits which are the nature of being freed or getting free of this world.

There are many *dhammas* in Buddhism but in general they can be summarized within the basic principles of the Four Noble Truths, or dependent origination. In fact these two are the same thing – if we speak more briefly, we call it 'the Four Noble Truths,' but when we speak in greater detail, then it goes by the name 'dependent origination,' although the subject is basically the same. These are the *dhammas* to be learned.

As for the dhammas to be practiced, there are also very many. However, here we want to point to the basic practice of *ānāpānasati* (mindfulness with breathing in and out). If we practiced *ānāpānasati* correctly and fully, then it will include all the other dhammas that need to be practiced – the Noble Eightfold Path, the three trainings, and so on. So this is the dhamma that we need to train in, the dhamma that needs to be practiced and developed.

Then for the fruits of practice, we can distinguish two aspects to it – first of all is the coolness and peacefulness which the one who practices experiences and realizes, and then on the other hand is the benefits which that practitioner will develop for the sake of others.

For more clarity in our understanding of things, it's helpful to distinguish four levels to things: these four levels are that of *kāma* (sensuality), *rūpa* (materiality), *arūpa* (non-materiality), and *nirodha* (quenching, cessation). Whether we are examining practice or the fruits of practice to be able to make this distinction of these four levels, sensuality, materiality, non-materiality, and quenching, cessation – this will be very useful.

Among these four things, the first three are problems, the things we have attached to and turned into trouble. These three then are the things that we must study, understand, and let go of, in order to solve our problems. The fourth however, *nirodha*, or quenching, is the end of our problems so it's fundamentally different than the first three. The first three are the basis of our problems, whereas the final one is the end of our problems.

These four things were laid down or proclaimed by some human beings of great intelligence and wisdom – they were previous to the Buddha, but nonetheless they obviously had good understanding of things. The first three matters are concerning things in the world or being in the world, whereas the fourth is about being above and beyond the world.

And all four of these are natural – whether in the world or beyond the world, they are totally natural. The first three of them, if we set aside Dhamma for a moment and just look at them in an ordinary way, can be understood as natural levels of the human mind – the human mind can be on these three levels. So we can see the kind of succession from level to level of 'sensuality,' 'materiality,' and 'non-materiality.'

The first of them is *kāma*, 'sensuality' or 'sexuality.' This is a matter of reproduction so that the species won't die out. This is something that nature has

arranged in all living things in order to maintain the species. The sexuality or the *kāma* is used to induce or trick or deceive or force us into reproduction. The act of sex or the reproductive act itself is difficult, awkward, rather silly and not much fun in itself. However the sexuality, the *kāma*, of it, is very delicious, enticing, and fun for people. So these feelings of sexuality are used by nature to trick us or force us into reproducing – nobody would bother reproducing if there weren't these strong sexual feelings to get us to do so. So this is something nature has put into all living things. All living things, especially animals, have reproductive organs, and then they have sexual feelings to trick them into using their reproductive organs. This is something nature has arranged.

Although there have been people who have thought that sex is the highest thing, there have been those who have looked carefully, honestly, and seen that if all we do is have sex, we won't really get anywhere and so they've looked beyond sex. The next level then is that of pure materiality, just purely material things – the body on its own, or the material things and possessions, which aren't caught up in or associated with sex, with sensuality. This is the level of *rūpa*, of materiality. These are things that need to be dealt with properly, to be ordered and maintained in a convenient, untroublesome way. And then there comes a certain kind of satisfaction and contentment with the material things, whether our own body or possessions and so on. This is the second level.

But then there are those who have seen that there's more than just materiality and they've looked further, beyond it, to what we can call 'non-materiality,' *arūpa*. When we have seen that possessions, money, wealth, and so on, have their problems and hassles, or when we just see them as they are, then we see that there is something further. Then one looks to the level of non-materiality, or the formless level, of things like fame, honor, beauty, and other non-material qualities or we could say almost abstract things. These in fact are a higher level of pleasure and satisfaction – they provide a more lofty kind of joy and contentment than the material level. And so then some looking beyond the material turn their attention to the non-material, things like fame, honor, justice and so on.

But then a fourth group of people took a good look and recognized that these first three things or levels are annoying, disturbing – and so they looked beyond it to something higher, something where one is free of beyond, independent of the first three things, something where there is no annoyance, no disturbance. This is called *nirodha*, 'quenching' – this is the highest level.

Whether or not these four levels are true is something for you to investigate for yourselves but this is a way of viewing things which is very ancient and a lot of use has been made of it since people first realized this principle. So if you wish you can use it in order to understand your own understanding, your own practice and the realizations and fruits of that practice.

You can all see quite readily that young people, young men and women, start off on the level of sex, of sexuality. This is where their minds are – traveling around and wandering most of the time, very much in the sensual/sexual level. But then after a while, they look further to the material level – to wealth, possessions and material things like this and they become more and more concerned with material things in a non-sensual way. And then after a while, they look further, and start to be more and more interested in things like one's honor, one's reputation and other non-material or formless things like that. But then finally, one goes even further, one sees that all of these first three are just worldly things and they're disturbing, they can be a hassle. And so one stops – one stops the disturbing and the hassling, and then there is peace, there is freedom. This is the level of quenching, *nirodha*. In Buddhism we call it 'being above the world' – *lokuttara* (being above, beyond the world). If you prefer, you can call it 'living with God,' but it's not what we call it so much but the meaning that when one is beyond sensuality and sex, beyond materiality, beyond even immateriality, when one no longer depends on and is no longer seeking pleasure from these first three levels, then that is, in Buddhism, called 'beyond the world,' *lokuttara*. This is where there's no more hassles, where there's peace and freedom.

Let's look at the pleasure or satisfaction that comes from these. The first level of sex and sensuality, gives a kind of pleasure and satisfaction which all of you already know about and so we need not explain it. Just think for a moment of the kind of pleasure that comes from sex. And in doing so, don't forget that it bites, that the satisfaction of sexuality bites its owner. Then there's the level of materiality, the body and material things which is unconnected with sex. This bites less than the sexuality, it bites its owner a little less – there's a more refined kind of satisfaction and pleasure with material things. And then the immaterial level bites less still – there's a more refined, a calmer kind of pleasure and joy with immaterial things, but still it bites. These first three levels all will bite, although successively less so. But it's the fourth level, the level that's beyond the world, the transcendent level of *nirodha*, of quenching, this is the level where there's no biting, where the mind is free of sexuality, materiality, and non-

materiality and so there's no biting. This is where there is peace and freedom. In human life there are these four natural levels. The first three will bite, although successively less so but it's only the fourth level where there's no biting at all.

The first three levels of life, the sexual, the material, and the non-material, are all levels in which there is hunger. These first three levels are the objects or basis of hunger – wanting to get, wanting to have, wanting to keep, this is what we mean by 'hunger.' But on the fourth level there's no more hunger – it's the level that is free of hunger, there's no more wanting to have or to get or to keep or any of that. So we can distinguish two kinds of life – there is the life of hunger, this ordinary worldly life where we are still caught up in the world, whether in the sexual, material, or non-material levels, and there's always hunger, and then there's the level that is beyond the world, above it, the level where there is no hunger at all. Naturally, life comes in these two forms – the hungry life and the non-hungry life.

In the life of hunger, one's existing all the time with hunger – and when there is hunger, we must find something to satisfy that hunger and then we must consume, we must eat, that thing. When we compare life to hunger it's in this way – there are all these difficulties and hassles of living the life of hunger, under the power of hunger. But when there's no hunger, then we don't have to search for things to satisfy them, and we don't have to go through the difficult and messy of business of consuming them. The life of no-hunger, can just be peaceful. So which of the two is better, which is more worthwhile – the life of hunger, of constantly struggling and fighting over the things to satisfy our hunger, or the life of non-hunger? Now some of you may be wondering 'well, if there isn't any hunger, then how would we live?' That we'll come to in a little bit. The question to look at now is which is more worthwhile, which is more worthy of human life – the life of constant hunger and always struggling according to that hunger, or the life of no-hunger, not having to struggle. Which of these is more worthwhile?

To phrase the question more narrowly, we can ask – between the life of hunger where we must be eating all the time and the life of non-hunger where we don't have to eat at all, which is better?

If we go into this a bit more deeply, it's the life where there is 'ego,' the life of 'self,' the life where there is the egoistic concepts of 'me' and 'mine' – this is the life of hunger. The life when there is 'ego,' 'self,' 'me,' 'mine,' then there will be constant hunger, all the searching and struggling and fighting of that life of hunger. But when there's no self, when there's no egoistic concepts in the

mind, when the mind is free of the illusions of ‘self,’ ‘I,’ ‘mine,’ then things are much different. There’s just the natural life, where there’s the body and mind, functioning naturally, responding to circumstances, without any ego. This is a totally different life, a life where there isn’t any hunger. When there’s ego there’s constant hunger and constantly we act according to the power of that hunger. But when there’s the life without ego, then there’s no hunger and one just acts in terms of one’s duty, the responsibilities of life – one sees what needs to be done and does it. There’s just the doing without a doer, in the way that we’ve asked you to practice walking here as *walking without a walker*. Let it be a natural function of the body and mind without adding any of the egoistic concepts to it. All of life can be that way – doing without a doer. That then is the life of non-hunger.

When there is ignorance, there will be attachment. We grasp at things as being ‘me’ and ‘mine’ due to the power of that ignorance. And then there is self and there are all the defilements that make life heavy and painful. That’s the life of hunger – the life of self, the life of ‘me’ and ‘mine,’ is the life of endless hunger. But when there’s no more ignorance, when there’s no more of this grasping at things as being ‘me’ and ‘mine’ – when the defilements are cool – then it’s the life of freedom, the life of peace, because one is no longer hungry, one doesn’t have to live according to the self, according to its demands, one is free of that. So then life is cool, life is a coolness and a peacefulness, and this is the life of non-hunger.

If you are successful in your Dhamma practice, especially in your practice of *ānāpānasati*, then this will lead to the life of non-hunger. This will lead to seeing *anattā*, seeing that everything is not-self. When one sees *anattā* clearly in everything one does, then there’s no self to make us hungry. The activities of body and mind are recognized as not-self and so they aren’t turned into problems. When everything is seen as not-self, then life is non-hunger. What such a life might be like is well-worth your consideration – we hope that you’ll take a good look at it.

Now some people look at a life without self as being a waste, as being nothing, as being bankrupt. If they want to look at it that way, they’re free to. And then they can go on living the life of hunger, the life of being bit, the life of heaviness and constant competition and struggle. If one wants to have the life of self, one is free to – it’s one’s own choice. But the life that is free of self, beyond self, that is the life where there’s no more hunger, there’s no more biting, no more heaviness – the life that is free. It’s the life of simply doing one’s duty. When

there is no self left, all that remains is Dhamma – is duty – and one just does what needs to be done, without any hunger, without any struggling, fighting, without any competition, and all that.

Now something that creates a lot of difficulty in this matter is that in each of us, deep down, there is the instinct of self. In all living things there is some instinct of self as the basis of life. And so when we are born, we have this instinct of self, and then as we grow and have more and more interaction with the world, then due to the power of ignorance, this instinct of self develops more and more into ego. However it is possible to live without self, it is possible to be free of that instinct of self – or, another way of looking at it is to live keeping the instinct of self under control. Keep the instinct of self under control until it slowly fades away. If we deal with the instinct of self correctly, then slowly there will be more and more freedom from self. That's to live wisely – to live always doing one's duty, to live free of selfishness. So we have all this instinct of self, and if we're careless it will just grow into more and more ego and selfishness. But if we are wise, we can contain that instinct of self and then slowly get free of it, be above it. So even if there is still some self, keep it under control – don't let it turn into selfishness.

Some of you may feel that this is something new, that it's some kind of new life – but in fact, it's something tremendously old. The life that is free of *attā*, the life beyond 'self,' is incredibly old. It's so old that it doesn't have a beginning, it doesn't have an end. So if you want, you can say it's new but it's not something new that's just happened – it's eternally new. It's so old that it's always new. So maybe the best way of speaking, the most correct way of speaking is to say that this is neither new nor old. If we see it most clearly the life beyond self is neither new nor old.

Even further than that, comes the question – should this even be called 'life'? Is this 'life' or is it 'not-life?' This life that is neither new nor old, should we even call it life? Isn't this being 'above life,' 'beyond life,' 'free of life?' But of course this is something that most people don't want to understand, they don't want to pay attention to. This being 'beyond life,' 'above life,' that frightens people. So they're not interested.

To speak in a more easy-to-understand way, we can say that the life that has no-self, the life beyond self, is something terrifically lovely and desirable for the person who is intelligent, the person who understands Dhamma well will see this life as being very desirable. On the other hand, people who are foolish, people

who have no understanding of Dhamma will see this life as ugly, hateful and frightening. They're so attached to self, they're so stuck in the belief, the feeling, the thinking that life must be self, that if we speak of 'not-self,' or 'being free of self,' it seems to them to be no life at all. And so they hate this kind of life, they hate the life of no-self and unselfishness. They're afraid of it – they want to just cling to the life of self, of selfishness, of hunger. But there is this kind of life which is the most lovely and beautiful for those who understand Dhamma.

People who are infatuated with and obsessed with the positive in this world – the more obsessed they are with the positive – the more they hate the life of *anattā*. The more we find satisfaction and pleasure, the more we indulge in and are drunk on the positiveness in this world, on the kinds of happiness that people find in this world, the more we will cling to the life of self, the life of ego, and the more we will hate the life of not-self, of *anattā*.

When there is no more positive, then there isn't any negative either – the positive & the negative are just about the same. The negative comes from the positive. When we don't get what we want, when we don't get what we like, what we take to be positive, then that is negative. And so when the positive disappears, the negative disappears as well and when there is neither positive nor negative, when there's no clinging to things in this way, then life is free. That is the life of 'non-self.'

If you still despise or fear the life of *anattā*, then you don't really understand Dhamma. If you still have any fear or hatred towards the life of not-self, then you are going to have to study Dhamma a lot more – until you lose interest in the life of positive & negative, until you lose interest in the life of infatuation, obsession and hunger. Until then one hasn't really understood Dhamma and one had better keep studying.

So this life which is beyond positive & negative, this is the highest fruit, the highest benefit which one can attain in life. Through understanding and practicing Dhamma, it can lead us to this life which is totally beyond positive & negative. This is the life which is saved, which is liberated, the life of coolness, of non-self.

The person who is still deceived by and looking for the happiness and pleasure which comes from sex, from materiality, and non-materiality, is still a fool. This is the person who is still stupid and therefore must suffer the *dukkha*, the pain and the heaviness of this deception and infatuation. They haven't yet

seen beyond to the highest level of life, where one no longer clings to or seeks the happiness from sex, materiality, and non-materiality.

So we must study, must investigate, to see that sex and sensuality is hopeless, that the happiness which it brings will always bite. Then we must investigate and study that the happiness that comes from wealth, from possessions, from material things, is hopeless – it will always bite. And even the happiness that comes from reputation and fame and other non-material things; this too, is hopeless – it will always bite. Only by studying that the happiness and pleasure of sex, materiality, and non-materiality, until seeing how hopeless they are, how inherently painful and ugly they are, this is the only way that we will start to be interested in the joy of quenching, where there is the joy of non-ego. It's this last life, this last way of living which is the highest level, but we won't care about it until we have seen how hopeless it is to seek pleasure and happiness in sex, materiality, and non-materiality. But if we begin to see that, then we start to take an interest in the life that is beyond sex, materiality and non-materiality. The life of quenching, which is the highest life.

This highest life on the level of quenching – of *nirodha* – this then is the fruits of practicing Dhamma correctly. If we are interested in it, then we will be truly interested in practicing Dhamma according to Dhamma. There is a term which is rather difficult to understand – if you understand it then it will make things very clear but if you misunderstand it, then you'll find it something very hateful, something despicable. This term or phrase is 'the life which above all concocting,' – this is the life which is beyond self. We're using the Thai word *prungtaeng*. *Prung* is to 'season' or to 'cook' – when you cook food you *prung* it or when you make something you *prung*. And *taeng* is to kind of 'season' or 'decorate,' whether you decorate your face, your body, or something else. So this kind of cooking and decorating is *prungtaeng*; we could maybe translate it as 'concocting' which comes from the Latin word 'cook-together,' cooking things up in order to get new things. It could be translated 'production.' So the life which is above all of this concocting, all of this cooking and decorating, this is the life of not-self. This is when the mind has realized something or realized that, so that the mind can never be concocted again, the mind can't be cooked, decorated or seasoned by anything ever again. This is the life which is above all concocting. If you understand it, you'll fall in love with it. If you don't understand it, you'll hate it.

The Pāli word for this is *saṅkhata*. The English translation is a little difficult as well as into other languages such as German or French. So why don't you think about it – investigate *saṅkhata* more and more until you find the best translation for yourself. The meaning of *saṅkhata* is kind of arrangement and then re-arrangement and then re-arrangement – a constant re-arrangement and arrangement and re-arrangement of things. This is what we mean by *prungraeng*, by 'concocting,' by *saṅkhata*. First the positive concocts and then the negative concocts and then even neutral concocts, constantly being re-arranged by the positive, by the negative, by neutral. This is what we mean by *saṅkhata*. Can you see how wearisome, how heavy, how hopeless, it is?

We don't even know what freedom is – we don't know what it is to be free of all the concocting, all the cooking and seasoning and re-arranging. We think we know about political freedom or material freedom, but these kinds of freedoms are freedoms in which there is still a lot of self, even if we're not conscious of it. There is still a lot of self and so it is not yet free of *dukkha*, it's not yet free of the pain, it's not yet free of concocting – but real freedom is freedom from concocting, where freedom from being arranged and re-arranged over and over again. This is a life which is neither passive nor active. If we're still passive or active, we're being arranged and re-arranged. If we're still positive or negative the concocting is still going on but the highest life, is neither active nor passive, neither positive nor negative – it's just free, it's simply free of all that concocting.

And so we've spoken of a bird's eye view by which we mean to be way up high like a bird so that we can have a broad perspective of things. And so from this bird's eye view would you please take a good look at what sexuality is like, what materiality is like, and what non-materiality is like – take a good look at them. You may not be able to see *nirodha*, the quenching, but you should be able to see *kāma*, sex, *rūpa*, materiality, and *arūpa*, non-materiality. And then you'll be able to understand *nirodha* as that which the opposite of all this concocting, of all the arranging and re-arranging, of sex, materiality and non-materiality. *Nirodha* is that which is freedom from that concocting – being above, being untouched, being unmoved, unaffected by all that concocting. So please take a bird's eye view at these things.

All we know is *dukkha*. When we experience *dukkha*, we feel it and so we know it, but when there's no *dukkha*, we don't feel anything and so we have no understanding of what it is to be free of *dukkha*. So all we want, all we look for is the happiness that we can get out of sex, material things and non-material

things. We're not at all interested in quenching, in the ending of all that clinging after positive things. This is rather funny, although is also pitiful – that all we know is dukkha, until we're not even interested in being free of dukkha. Because freedom from dukkha doesn't hit us over the head, we don't bother paying any attention to it, and so we have no interest in it. All we are interested in is dukkha, although we like to call it 'happiness.' But with our chasing after 'happiness,' what we get instead is dukkha.

Try to understand just two words – 'concocting' and 'non-concocting.' One side is this concocting, this cooking, this constant re-arranging and the other side, there's no concocting, no cooking, no re-arranging. One kind of life is the life that is always concocted, constantly being concocted. Another kind of life is the life of the *arahant*, the life which has developed to the highest level, the life where there isn't any concocting. This is all you need to understand – the life of 'concocting' and the life of 'non-concocting.' If you study Dhamma, if you practice Dhamma, then you will start to understand these things – please try to understand this concocting and non-concocting.

In the short amount of time that remains, we'd like to make some understanding about the results of non-concocting. In the Pāli language, this is called 'Nibbāna', in Thai we just call it *nibban*. But in Pāli, it's called Nibbāna or if we give it its full name, it's called *nibbāna-dhātu* – the natural element of Nibbāna, the natural essence of Nibbāna, *nibbāna-dhātu*. This is the fruit, the result of non-concocting – its basic meaning is 'cool,' the essence of Nibbāna is 'coolness.'

The ordinary person doesn't understand the words *saṅkhata* (concocted) and *asaṅkhata* (un-concocted, non-concocted). The ordinary person is still tricked and deceived by positive & the negative. Positive things concoct the ordinary person into love and lust, negative things concoct the ordinary person into anger and hatred. The ordinary person is said to be 'thick,' or in Pāli the term is *puthujjana* ('thick-ones,' 'thick people'). They're said to be 'thick' because there is something very thick in front of their eyes and so they can't see. The 'thick ones' can't see the concocting, and so its hopeless as far as the un-concocting goes – because they're still so deceived by the positive & the negative, by their attachments and defilements, they're said to be 'thick-ones' or 'thicksters.'

The 'thick-ones' don't even understand Nibbāna at all. Let's take a look at Nibbāna. The first level of Nibbāna is that of the arahant, the arahant who thoroughly understands what it is to be concocted and what it is to be non-

concocted. The arahant thoroughly understanding concocting and non-concocting, still knows what it is to be concocted or re-arranged by the positive, to be concocted or re-arranged by the negative, knows this very well. But also because the arahant also knows the un-concocted, knows this and appreciates what it is to be un-concocted and therefore, by appreciating this, truly appreciating it, this arahant is able to not be concocted by things – still knowing what it is to be concocted this arahant, because of appreciation for the non-concocted, is able to be un-concocted, is able to avoid being re-arranged by positive & negative. This is the first level of nibbāna-dhātu.

The second level of nibbāna-dhātu which is the result of the highest insight, the highest understanding of insight, is seeing that the positive is just thus, negative is just thus. It's not this or that, both positive & negative are just thus, are merely 'thus-ness' – they're 'just like that.' And seeing this, truly realizing this, the arahant is not in the least affected by positive & negative. Positive & negative don't exist for this arahant. The first level, there is still positive & negative, but it doesn't affect, it can't rearrange or concoct, that kind of arahant. But on the second level, there's no more positive & negative at all, there's absolutely no concocting at all, there's just non-concocting, just *asaṅkhata*. This is the second level of nibbāna-dhātu.

Let's review this understanding a little bit. The first kind of nibbāna-dhātu, there is still positive & negative, but it can't concoct the mind. But there's still experience of positive & negative but it can't concoct the mind. The second kind of nibbāna-dhātu, there's no positive & negative, so there's no concocting at all. The first level, there's positive & negative, but it can't concoct the mind. There's concocting, but it's not re-arranging the mind. In the second kind, there's no concocting at all – there's no re-arranging at all. So there are these two levels of nibbāna-dhātu. Now take a look at ourselves, look at ourselves right here – all there is is concocting and re-arranging all the time. Because we don't understand these things, things are being constantly re-arranged, constantly cooked and stewed and so there's no coolness, there's just heat.

Let's take one more bird's eye view at this. First, there's the ordinary people, the 'thicksters' who are being constantly cooked up and re-arranged, just like they're put in a pot and salt and vinegar and sugar and all kinds of things are always being put in and stirred around and mixed up. This constantly being stirred and cooked up is the life of the *puthujjana*, the 'thick-ones.' And then there is the life of the arahant. The first level of the arahant, there's still positive & negative

right in front of the arahant, right in the face, but that positive & negative can't cook up that arahant. There's positive & negative, but it can't stir up the mind anymore. And then the highest level of arahant, there's no more positive & negative left, there's nothing positive & negative at all. In short, there are two things – there's the ordinary, thick life that's being constantly stirred and cooked, and there's the life of Nibbāna, in which there's no stirring, no cooking.

This set is being cooked, re-arranged and concocted by the positive & negative all the time. This set has positive & negative right there but isn't cooked or concocted by that positive & negative. And for this set, there's no positive & negative at all – there's no positive & negative value or meaning for the last.

So a bird's eye view of the fruits of Dhamma practice are like this – this is the most correct, the best kind of understanding that we ought to try and understand. To have the full perspective on the results of Dhamma practice.

So finally thank you all for being good listeners. That's all for today. This talk and meeting is closed.

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Transcribed by Jessica (*jess.haines8@gmail.com*) in Sep. 2015
Audio files: 5125340208020.mp3 & 1991-02 (2) Bird's Eye View of Realization.mp3

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